

# Youth

St. Chrysant  
110.A Ave

Vol. 18, No. 9

Edmonton, Alberta

September, 1962



Papal Blessing at the Ecumenical Council  
Opened in Rome on October 11, 1962

YOUTH . . . The Golden Age of Opportunity

# YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH  
(U.C.Y.)

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# Youth Magazine

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

VOL. 18, No. 9

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At present all through Canada the UCY clubs are beginning their new season. Not only the locals but some diocesan executives will be passing on their reigns of authority to another group. These young people have a purpose for doing this and it is my sincere hope they shall be able to attain it.

In order to keep our Catholic faith alive, I feel we must strive to keep our youth in church activities where they can look upon their church as another home. As in a home the youth will grow up in their Catholic faith to become women and men — the future leaders within our parishes.

We must realize that guidance should be provided for these young people. Though the diocesan executives are eager to lead their members, they are at times handicapped by the lack of interest displayed in some parishes. For an example, they will send out to all priests within their diocese requesting to know if there are any young people within their parish or would it be promising to start a club there. The executive members have said that not only have they sent one letter, but a few letters requesting the same information and received no reply. This is probably due to the lack of time each parish priest has or probably he has not realized the value of the UCY Club. Only a few years ago in one club we had the president enter the priesthood and the secretary became a sister. Other members develop their capabilities of leadership and learn how to work with each other in harmony. Here, they can meet others of their faith which will ensure the Church's blessing when they marry. Much good can be derived by the members under the direction of the spiritual director.

Next summer the cup will once again be presented to the most active club within Canada. Therefore, let us — members, parents, spiritual directors, strive to improve our clubs throughout Canada to such an extent that it will be a hard task for the judges to reach that decision next July.

May God bless you.

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Please Notify us if you move . . .

**WE WOULD LIKE YOUR NEW ADDRESS**

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# Attention Press Chairmen! ..

At the convention held in Saskatoon in July, 1961, it was suggested that a short summary be made available to the press chairmen in order that they know their duties and also more knowledge available on how to write articles for the YOUTH magazine which would be more interesting.

## Duties of the National Press Chairman:

1. Fulfill the duties as outlined in the constitution.
2. Shall work with the editor of the YOUTH for the betterment of UCY clubs in Canada.
3. Shall see that there are regular articles submitted to the YOUTH concerning the National Executive — e.g. a message from the president, from the spiritual director, activities or other announcements.
4. Shall keep in close contact with the diocesan chairman to give them assistance and guidance.
5. Shall encourage and promote an increased subscription and press fund to the YOUTH.

## Duties of the Diocesan Press Chairman:

1. Fulfill the duties as outlined in the constitution.
2. Shall work with the National Press Chairman and editor for the betterment of UCY clubs within the diocese.
3. Material related to the diocesan executive should be submitted regularly.
4. To support the increase of subscriptions and the press fund.
5. To give assistance and encouragement to the locals.

## Duties of the Locals:

1. Fulfill the duties as outlined in the constitution.
2. Shall work with the Diocesan Press Chairman and editor for the betterment of the UCY.
3. Submit some articles and pictures frequently.
4. Forward the membership (including YOUTH fees) to the Diocesan executive often.
5. Support the magazine by submitting to the press fund as to the capabilities of the local.

## Deadline for Articles — First Monday of the Month!

## Catch the Attention of the Reader:

1. catch the reader's attention.
2. arouse the reader's interest.
3. Hold the reader's interest throughout the article, by making the body so interesting that the reader cannot lay down the magazine until he has finished reading the article.

## General Outline:

1. Catch the eye; use a short picture — making a title that will make the reader begin to read the article.
2. Hold the attention; make statements in the first sentence and the first paragraph that will grip the reader sufficiently to cause him to read on.
3. Arouse interest; follow the first paragraph with statements of an interesting nature and with which the reader will agree, or at least that will continue to hold his interest.

4. Gain confidence; continue holding the reader's interest in the body of the article by making comparisons, drawing analogies, or using hypothetical examples; or in other ways show that the ideas set forth are informative, helpful, and entertaining, and that they add to the reader's knowledge, wealth and health.

5. Convince the reader; conclude the article by leaving the reader with the impression that you, as the writer, wish him to have.

#### **Elements of the Good Title:**

1. Attractive
2. Accurate
3. Terse
4. Concrete

#### **The Functions of the Lead:**

The beginning of the article should:-

1. catch the eye and lure the reader on into the article,
2. give the reader an idea of the content of the feature and the movement and spirit of the article.
3. provide the point of presumable reader interest.

The first few paragraphs are the determining factor in whether the reader will read on or turn the page over to the next article.

#### **Writing the Body:**

1. Keep in mind the reader and his interests.
2. The interest — holding line, which is the most direct approach from the point of presumable interest to the conclusion. By keeping the reader in mind, the writer will constantly think, "What will the reader want to know about this?"

#### **Writing the Conclusion:**

A good lead requires a good ending. Its function is:

1. to leave the reader with the impression that the writer wishes him to have.
2. to give the reader a feeling of satisfaction, or even gratification.
3. to make an artistic conclusion or finish to the article.

#### **Suggested Topics:**

1. Club activities — how they were held, what kind of success were they and what made that so, ways to do it.
2. Lives of Saints.
3. Ask permission of speakers at Communion Breakfasts and conventions to use their talks (they have this material prepared and most of them have it written up. Press chairman or the president could approach the speaker).
4. Any articles which your spiritual directors could submit.
5. History of the Ukrainian Catholic Faith in Canada.
6. Any short stories written by the UCY members — poetry may be included.
7. Jokes or humorous incidents.

I sincerely hope that all press chairmen will keep this for their copy. It may provide them with ideas and enable you to realize what your duties are and thus be able to fulfill them successfully.

— EDITOR OF YOUTH.

## CONSTITUTION FOR THE MEMBERS OF THE UKRAINIAN CATHOLIC YOUTH OF CANADA

- I.—NAME — The name of the society shall be the Ukrainian Catholic Youth of Canada.
- II.—The emblem shall be the Coat of Arms of Ukraine with a cross, upon a maple leaf.
- III.—PATRON SAINT — The patron saint of the society shall be Saint Michael, the Archangel.
- IV.—MOTTO — “Always faithful and united for God and Country.”
- V.—PLEDGE — “In joining the Ukrainian Catholic Youth organization, I hereby pledge:  
My faithfulness to Almighty God,  
My loyalty to the Catholic Church in the Ukrainian Rite by respecting her authority, attending Holy Mass regularly and receiving the Sacraments.  
My loyalty to my country.  
To promote Ukrainian culture and traditions for the good of Canada.  
To abide by each and every law of the Society.  
To promote love, understanding and cooperation.”

### VI.—OBJECTS —

1. To organize and centralize the Ukrainian Catholic Youth of Canada that is, to create in each Ukrainian Catholic parish in Canada a unit of the society and to give it unified leadership.
2. To develop good Ukrainian Catholic Youth into practical Catholics and good citizens of Canada, conscious of their cultural heritage.

### VII.—MEANS FOR REALIZING THE OBJECTS —

1. Catholic faith and Ukrainian rite.
2. Ukrainian Culture and tradition.
3. Canadian democratic citizenship.

### VIII.—MEMBERSHIP —

1. Ukrainian boys and girls, fourteen years of age and older, who are practical Catholics, shall be eligible for membership in the society.
2. Young married people, if they so desire, may remain members of the society for a period not exceeding five years.
3. Applicants for membership must be recommended in writing by the parish priest or by two members in good standing. Official application forms must be used as supplied by the National Executive. These shall be retained by the local unit.
4. The National Executive shall supply each Diocesan Executive with annual membership supplies according to its needs. These shall be distributed by the Diocesan Executive to the local units within the diocese. Every October each local shall request their supply of new membership supplies from the Diocesan Executive by submitting the annual report entitled “Local Report to Diocesan Executive.”

5. Membership supplies shall include:
  - (a) Constitutions;
  - (b) buttons;
  - (c) Membership cards — these shall be of common stiff paper for identification purposes and shall be signed by National and Diocesan Presidents.

6. It shall be the duty of every member to:
  - aid in the growth of the society,
  - abide by the constitution of the society,
  - be present at all gatherings of the local unit,
  - fulfill the obligations required by the executive or the meeting,
  - pay membership dues regularly.

7. Every member shall have the right to:
  - vote at the meetings of the local unit,
  - be elected to the Local, Regional, Diocesan or National Executives,
  - be elected to the Regional, Diocesan or National Conventions.

8. Loss of membership rights and privileges shall follow when a member willfully refuses to perform duties delegated to him or her, whether by the meeting or the executive,
  - through word or deed causes dissention in the society or in any manner harms the society,
  - without reason, does not appear at three consecutive meetings of the local unit,
  - fails to pay regular membership dues within time designated by the local unit.

9. Executives of the local unit shall decide on admission of candidates and expulsion of undesirable members. An expelled member shall have the right to appeal to the Diocesan Executive and shall submit to its decision.

10. Only members of good standing, that is, members of a local unit, who pay regular fees and carry out all their membership duties, may be elected to any executive office.

11. Accepting candidates shall take the pledge of the organization on St. Michael's Day.

#### FEES — (page 27):

1. The initial membership fee shall be \$3.00 per year. Upon full payment of the initial fee a new member shall receive:
  - (a) A copy of the constitution of the society.
  - (b) An identification button (UCY Pin)
  - (c) A membership card.
  - (d) One year's subscription to the official publication, THE YOUTH.

#### Distribution of the initial fee:

- (a) \$1.00 to the YOUTH publication headquarters.
- (b) \$1.00 — identification button.
- (c) \$1.00 — Administration: 25c Dominion, 25c Diocesan, 25c retained by Local.

2. Membership renewal shall be \$2.00 per year.  
Upon full payment of the renewal fee a member shall receive:
  - (a) A renewal of his subscription to THE YOUTH.
  - (b) A membership card.

Distribution of the renewal fee:

- (a) \$1.00 to the YOUTH publication headquarters.
- (b) \$1.00 Administration as outlined above.

3. Where several members of one family are members of the society, one subscription to YOUTH may suffice for these members.

## Shall I Become a Basilian?

BY Father Skwarok, OSBM

### A SHORT HISTORY OF THE ORDER OF ST. BASIL THE GREAT

St. Basil lived some 1600 years ago in the city of Caesarea in Asia Minor. His was a famous family. Not only he himself, but his grandmother Macrina, his father Basil, his mother Emily, his elder sister Macrina, his brother Gregory of Nyssa and brother Peter, Bishop of Sebaste, became saints.

Basil, after completing university studies in Constantinople and Athens, became greatly interested in religion, and it was in this regard that he visited Egypt, Palestine, Syria and other countries to see how the monks lived in his time. There were few monasteries organized then as we know them today where the monks live together in groups for the purpose of common work and prayer. In the year 365 after deep study Basil wrote his rule or guide for the monks in the monastery which he founded. This system for group living is so wise and prudent that soon all the other monasteries in the East began to adopt it. In this way Basil became a pillar of the Church. It was Basil who fought the

Even in those early times the Basilian Order founded by Basil became a pillar of the Church. It was Basil who fought the heretic Arian with his many writings and his vast store of knowledge.

After Ukraine had accepted Christianity in 988, many Ukrainians entered the Basilian Order and numbers of large monasteries were founded throughout Ukraine, Poland, Hungary, Italy and Yugoslavia. And here the Order produced great saints such as St. Josaphat whose life was sacrificed in the struggle for the Union with Rome. From this branch of the Order came those sons of St. Basil who were to work hard in hand with those Ukrainian immigrants who sought happiness in the unbroken fields of the new world. Here is the story shortly.

About 1900 many Ukrainians because of difficulty to earn a living in their own homeland, and because of the pressure exerted upon them by outside forces were forced to emigrate to far away countries such as Canada, Australia, Brazil and Argentina. Here indeed they came upon bitter hardships, for these countries were new and unopened. But their chief cause for grief was the lack of their own Ukrainian Catholic priests to serve them. Many in those foreign lands gave up or lost their faith. It was then that the Basilians in Western Ukraine saw that something must be done.

In 1902 the first three Basilians came to Canada. They were Father Platonid Filas, Father Sozont and Father Antin Strotsky. With them came to Canada a Basilian Lay Brother and three Sisters Servants of Mary Immaculate. The first missionary trials of these first Basilians were unusually difficult. Often trips of 50 miles or more had to be undertaken by sleigh to outlying posts where a few Ukrainian families were waiting starved for Holy Mass, the Sacraments, and their own Ukrainian word.

With time more Ukrainian Basilians arrived. They made their headquarters at what is now known as Mundare, Alberta. In 1923 a Novitiate was opened in Mundare for the training of future Basilians. From that small beginning the Basilians have spread through Canada and the United States. They have in addition numerous other monasteries and residences, three homes of study for their students: one at Mundare, Alberta, another at Grimsby, Ontario, and one at Glen Cove, L.I., U.S.A. The first Provincial or Superior of all the Basilians in Canada and the United States was Father N. Kryzanowsky, OSBM.

Today the Basilians have over 100 missionaries at work for the Ukrainian people in Canada and the United States. Barely rooted to the soil of the new land, the Basilian Order has already given out six Bishops. These are: Bishop Soter Ortynsky, who died in the States, March 21, 1916; Bishop Basil Ladyka (Canada); Bishop Ambrose Senshyn (USA); Bishop Neil Savaryn (Canada); Bishop Joseph Martenetz (Brazil); Bishop Augustine Hornyak (England). It is a fitting note here that the world-famous Metropolitan Andre Sheptycky was a Basilian.

In case you are in doubt, the letters O.S.B.M. stand for the Latin words Ordo Sancti Basilii Magni, and that means the Order of St. Basil the Great.

Are you interested? Write . . .

VOCATIONAL DIRECTOR,  
Basilian Fathers,  
Mundare, Alberta.

#### ATTENTION EDMONTON DIOCESE

We are off to a new start in the season

**MEMBERSHIP CARDS HAVE ARRIVED — GET YOURS NOW**

All Clubs please get in touch with your Diocesan Executive President and Secretary: Sylvia and Walter Kmet

11215 - 109 Street

Phone 474-3414

# Have You A Problem?

**Problem:** What should we do when others in our group begin to talk about unclean and impure subjects or to tell shady stories in our presence? Are we bound to leave their company? Or to tell them outright that we don't want to listen to such talk. Or is it all right to listen to them without trying to show much interest and without taking any direct part in the impure conversation?

1. A person is bound to give up the friendship and companionship of another when it is found out that this person habitually and incorrigibly indulges in sexy and unclean conversation. All Catholics have an obligation to shun bad companions, and a companion is bad if his mind and tongue are constantly turning to impure stories and sexy discussions.

2. If a certain friend, who is not habitually addicted to evil talk, begins on occasion to indulge in it, or tells a dirty story, it is a duty of the friend who hears this to tell the other, in as charitable a way as possible, that such talk is wrong and to urge that it be not permitted to mar their friendship. One of the primary purposes of friendship is to help two people avoid sin, and each person in a friendship has the duty of helping the other in this regard.

3. If a person cannot get away from others who are indulging in impure conversation, e.g. when holding down a job in an office or with a group of people, and knows, that to object to such talk would do no good or even make it worse, then

the best thing to do is to try to show no interest in it, and, above all not join in it in any way. One should also try to forget it as quickly as possible and never repeat any of it to others.

4. In very many circumstances it is possible to awaken a sense of shame in persons who are talking impurely by a show of obvious disinterest or disgust in what they are saying, and by using the first available opportunity to change the topic of the conversation. Too often human respect, combined with an evil curiosity, prevents good Catholics from doing their part to lessen the all too frequent unclean conversations that are carried on today.

**Problem:** I am fifteen years old. I have never been taught anything about the meaning of sex, marriage, company-keeping, etc. My school - mates often say things about sex, or marriage that puzzles me, or at least make me wonder whether they are telling the truth or whether they know what they are talking about. I have never gone steady with any boy-friend, but have read alot of warnings about the dangers in keeping company. Is it wrong for me to look for information about sex, etc? If it is not wrong, where should I look for it?

It is by no means wrong for you to seek instruction concerning sex and marriage and company keeping as will enable you to recognize dangers and temptations, and give you guiding principles for your conduct and conversation with other girls and with boys.

The first one to whom you should go in seeking such instruction is your mother. It may be that she has neglected to teach you any of the basic truths concerning sex only because she has thought that as yet you had no need of knowing such things. You do need such knowledge now, and you should go to your mother and frankly ask her to tell you what you need to know. Tell her that other girls of your age say things that you don't understand, or that arouse your curiosity, and that you want to be sure you have straight and true information from your mother. Tell her also you want to know whether it is right or wrong to talk about such things with your school mates. In most cases your mother will then wake up to her duty and your needs and instruct her inquiring daughter.

If, as sometimes happens, your mother dodges the task, and puts you off, then you might ask your father. If he too fails in his duty, you should ask a priest, preferably in the confessional, to teach you what you need to know in this matter, and then perhaps to refer you to some good Catholic booklet that will give you authentic information.

There are many such booklets on the market, but we think it best that you receive some person - to - person instruction before reading the books, preferably from one of your parents and possibly also from a priest. This helps you to approach your reading in the right frame of mind, and gives you somebody to fall back on for answering questions that may be left doubtful in your reading.

From: Teen-Agers and Sex by  
Father E. F. Miller C.S.S.R.

## just a thought . . .

Wouldn't this old world be better,  
If the folks we meet would say —  
I know something good about you—  
And treat us just that way?  
Wouldn't it be fine and dandy,  
If each handclasp warm and true,  
Carried with it this assurance —  
I know something good about you!  
Wouldn't life be a lot more happy,  
If the good that's in us all,  
Were the only thing about us  
That folks bothered to recall?  
Wouldn't life be lots more happy,  
If we praised the good we see —  
For there's such a lot of goodness,  
In the worst of you and me!  
Wouldn't it be nice to practice  
That fine way of thinking too —  
You know something good about me  
I know something good about you!

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### HALLOWE'EN DANCE

On October 31, 1962

Held at

Ukrainian Catholic National  
Hall

9620 - 109 Avenue  
Edmonton, Alta.

Dancing 9 - 12

Admission \$1.00

ALL PROCEEDS  
FOR  
YOUTH MAGAZINE

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## Dogmatic differences between Catholic and Orthodox

1. Papal Primacy: The Orthodox reject the primacy of jurisdiction. However, they willingly admit and accord to the Pope the honor of being first among the Bishops who are equal to him in everything, since they are the successors of the Apostles as he is.

2. The Orthodox do not admit the infallibility of the Roman Pontiff, unless he be with other Bishops at an Oecumenical Council. The Orthodox conception of the Church is oligarchical, i.e. that all Bishops form an Apostolic College, to whom Christ entrusted in the government of His Church. The Catholic conception instead is monarchical, recognizing in the Pope a full jurisdiction over the entire Church, the Bishops and the faithful; it plainly follows from the words of Christ Himself addressed to St. Peter: "Feed my lambs." (John 1,17)

3. The question of Filioque. The Eastern Orthodox refuse to admit that the Holy Ghost proceeds from the Father and the Son, but assert that He proceeds from the Father alone, denying the procession of the Holy Spirit from the Son. On the contrary Catholics believe that the Holy Ghost proceeds from the Son as well as from the Father.

4. The Orthodox are skeptical about the fire of purgatory, al-

though they admit other pains, by the agency of which the departed souls are purified before being admitted into heaven.

5. The Orthodox differ from the Catholics in their explanation of transubstantiation. They affirm that the mysterious change of the bread and wine does not occur at the words: "This is My Body. This is My Blood", but at the invocation of Holy Ghost, that follows the words of the consecration, during the prayer known as the Epiclesis.

6. The modern Orthodox, who oppose the papal declaration of the Immaculate Conception, deny that the Blessed Virgin was conceived without sin. Thus, they reject the dogma proclaimed by Pope Pius IX in 1854. They also deny the latest dogma of the bodily Assumption of the Blessed Virgin.

7. It should be mentioned here that the modern Ukrainian "Pravoslanyj" are contrary to the idea of accepting a hierarchy in the sphere of religion, to which men must obey, for Christ said: "He who hears you, hears Me, and he who despises you, despises Me." They conceive the Church as a collective institution in which the clerics and laity should enjoy the same rights.

From: Ukrainian Catholics,  
by Father M. Schudlo, C.SS.R.

# Reading the Bible...

## UNITY IN THE MYSTICAL BODY

1. Therefore, the prisoner in the Lord exhort you to walk in a manner worthy of the calling with which you were called.
2. with all humility and meekness, with patience, bearing with one another in love,
3. careful to preserve the unity of the Spirit in the bond of peace:
4. one body and one spirit even as you were called in one hope of your calling;
5. one Lord, one faith, one Baptism;
6. one God and Father of all, who is above all, and throughout all, and in us all.

## DIVERSITY OF GRACES

7. But to each one of us grace was given according to the measure of Christ's bestowal.
8. Thus it says, Ascending on high, he led away captives; he have gift to men.
9. Now this, "he ascended", what does it mean but that he also first descended into the lower parts of the earth?
10. He who descended, but it is who ascended also above all the heavens, that he might fill all things.
11. And he himself gave some men as apostles, and some as prophets, others again as evangelists, and others as pastors and teachers,
12. in order to perfect the saints for a work of ministry, for building up the body of Christ,
13. until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fullness of Christ.
14. And this he has done that we may be now no longer children, tossed to and fro and carried about by every wind of doctrine devised in the wickedness of men, in craftiness, according to the wiles of error.
15. Rather are we to practice the truth in love, and so grow up in all things in him who is the head, Christ.
16. For from him the whole body (being closely joined and knit together through every joint of the system according to the functioning in due measure of each single part derives its increase to the building up of itself in love.

— from: Epistle of St. Paul the Apostle

Ver. 8.— It: the Holy Scripture. The quotation is from Ps. 67, 19, but somewhat freely worded by St. Paul to fit the present application. St. Paul is thinking of the triumphant Ascension of our Lord, who distributes His gifts to men.

Ver. 9.— First: not in the best Greek Manuscripts, but clarifies the meaning. The lower parts of the earth: this earth as opposed to heaven.

Ver. 12.— The body of Christ: the mystical body, of which Christ is the head and the source of supernatural life.

Ver. 14.— Wickedness: The Greek means rather 'deceit'.

Ver. 16.— This is a description of the spiritual organization of the mystical body for distributing from Christ through its various members its life of divine love.

### WHAT VALUE IS THE BIBLE?

To some the bible provides comfort and hope. Others enjoy reading it for its majestic style as literature. These appeals are really only secondary since the true value in reading it is to establish a closer unity between God and the mind of man.

Through the bible God speaks to us and unveils many truths He wishes us to know. We must be careful to arrive at their true meaning otherwise we can become confused and attach on false meaning to any passage of the Scripture. To obtain the correct interpretation we should look to the Catholic Church, which Christ commissioned to teach His word to all nations — without error — for all time.

The Catholic Church approves the reading of the Bible and strongly encourages its study and meditation.

If at present there is no bible in your home, why not plan to obtain it. It could be read by the family as a group. Remember that: "The Family that Prays Together, Stays Together."

## Which Is The True Church?

As our Lord's revelation was for all men and for all time, it is certain that His Church to which He gave revelation was to be for all men and for all time. And moreover, if Christ identified His Church with Himself, that Church must be preserved from error. Otherwise our Lord would be responsible for error. How can a Church made up of fallible men, be infallible? By God's power! How was Christ's teaching to be handed down from generation to generation free from error? Not by books, but a living, teaching, infallible Church. He established His Church, promised to keep it free from mistakes, and as He is God His word cannot fail. His Church is the perpetuation of Himself. Not only is His

Church infallible but if it is His, it must be infallible.

If His Church is not God's voice, it is useless. If it is God's voice it must speak as God speaks, with authority. So we should not be surprised by an infallible Church — we should expect to have an infallible Church. A Church capable of error is no Church. It may be a learned society, or a fraternal group but not a Church. Why is it not enough to accept the Gospels as the authority for Christ's teaching? For the simple reason that we get the Gospels from the Church. The Church is responsible for the Gospels. The creedless Christian who says he accepts our Lord and that is enough, forgets that he gets our Lord from the

Gospels and the Gospels from the Church. The creed of Christ is the teaching of Christ. The Church gives us that 'to claim belief in Christ and not in a creed is a contradiction. It is to repudiate Christ while claiming to follow Him. For we can only follow His by following His teachings, which is His creed.

A creed is a definite set of truths making up a religion. Christ gave this to the Apostles and bade them teach it to the whole world. No one can accept Christ and reject His teaching. It is both a contradiction and an insult to the God-Man. "But I want to go direct to our Lord." You can only go in His way, not yours. You cannot reach the Father except through Him, you cannot reach Him except through His Church, for He has said so. The Gospels prove it. There are many so-called Christian Churches in the world today disagreeing with each other because people thought they could go to our Lord in their own way. The result is chaos. And Christ is not with chaos. He is with His Church. "One Lord, one Faith, one Baptism," said St. Paul, who had seen Christ. The modern muddle that calls itself the Christian Church says: "Many lords, many faiths, many baptisms or none." Could the God of Truth be with such confusion? Could the God of Truth sponsor contradictory claims?

Not Christ's religion but man's religion is the error of the day. It is the easy way. But every easy way is not the right way, and there is but one way in religion and that is God's way. He never called it easy. In fact He said it was a yoke, a burden and a hard way. Modern religion rejects author-

ity and the modern religionist forgets that he actually makes himself an authority in place of God. He likewise forgets that his daily life is led, relying on authority for nearly every step he takes. For example, if he is a business man he considers it reasonable to follow the authority of a lawyer in legal matters. Yet he will be his own authority in the most difficult of all matters — religion, which is the Way of God. Modern man will accept the authority of a scientist when studying science, and yet reject the authority of Christ when seeking religion. But is it not unreasonable to accept authority? Once the authority in question proves itself worthy of trust, it is unreasonable not to accept it. When the Church calls on man to accept her authority, the Church does not ask him to do this blindly. What the Church says, is: "I am from God and I can prove my claims. He who hears me, hears Him. I have stood the test of the ages and no one has destroyed my claims, and yet they have been attached in every century. Yet here I am in the twentieth century, the same as I was in the first, announcing the same message. Acquaint yourself with it. Come to me, and you will find Him — Who is the Way, the Truth, the Life. That is religion and that only."

### Which is the True Church?

The Church calls on man to accept Christ's message even though it is not easy to do so. The Church called on Saul of Tarsus to do this for Christ called on him to do this. The Church is Christ and Christ is the Church. Saul became Paul because he believed this. He believed this not blindly, but because it was the most reasonable thing to do. What Paul did

millions have done and millions more will do for the Church like Christ is the same yesterday, today, forever. For those who are willing Christ "gives power

to be made the Son of God." —(John 1.12).

From: Marriage by Rev. Gerald C. Treacy, S.J.

## Modesty in Dress...

A— The violation of modesty in dress has become so widespread that even Catholics are faced with the danger of forming false consciences on so basic a matter.

Like bathing beauty contests and 'B' movies, indecency in dress has become so common that some have begun to tolerate what they erroneously feel they cannot prevent.

Considering the philosophy of many of our dress designers and bunyers, the only way that the growing wave of indecent fashions can be stopped is by an appeal to the economic law of supply and demand.

The following rules should be in the mind of any Catholic girl or woman when she is considering her wardrobe:

General Principle: Christian modesty demands, under pain of sin, that dress be such as to conceal and in no way emphasize the parts of the body which, if revealed or suggested, are an occasion of sin to normal individuals.

As to the modern applications of this principle:

1. All bared midriff styles are considered objectionable and in bad taste, whether this be in casual, formal or beach wear.

2. Strapless swim suits and two-piece swim suits are not acceptable.

3. Strapless and halter - type formals are not approved. Formal dresses should have either reasonably broad straps over the shoulders or cape sleeves. Plunging necklines and other similar extremes are never permitted. (These same rules apply for all other dresses and blouses).

4. Sweaters, knit dresses and wool jerseys should be of proper size.

5. Skirts should not be too short or tight.

6. Medium shorts are permitted only under relatively few circumstances, such as sports, picnics, etc.

7. Jeans and slacks should be avoided as much as possible except for work, sports or parties.

The above rules have been worked out by the SDS Modesty Crusade, an organization which has received the approbation of forty members of the American hierarchy.

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### GIRLS' CLOSED RETREAT

held at St. Albert, Alta.

November 2 - 4, 1962

Phone:

Sylvia Ruzycki: 422-6353

Alexandra Nakonechny -

HU 8-9032

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# THE ETIQUETTE CORNER

## National Anthem:

When either "God Save the Queen" or "O Canada" are played, the civilians stand with heads up and arms hanging straight at the sides. Until the last note is played one does not turn, speak, sit down or leave. If the flag is displayed the group will face it. If a man is wearing a hat, he should remove it and hold it by his side. All officers of Canada's armed forces hold the salute and all other ranks stand at attention.

If the National Anthem is played from another country, Canadians stand and conduct themselves as for our own anthem.

## Duties of a Baby-Sitter:

It is a great responsibility and an honor to be employed as a baby sitter, entrusted with the care of a little child. The sitter's entire interest and attention should be devoted to the job. Be on time in arriving. Instructions, written or otherwise, should be followed implicitly. Never use the occasion to entertain friends. Do not spend the evening talking on the telephone. Unless hired for the entire night, do not sleep on the job. Never investigate drawers, cupboards, or touch personal possessions of the home owners; never read their letters or business papers. When no snack is provided and in instructions left about the baby sitter helping herself, she should not raid the ice-box or touch any food in the house.

## Elevator:

No person should smoke in an elevator. If there are women

in the elevator, men should remove their hats unless it is too crowded. Otherwise they may keep them on. One should always be alert to let off passengers behind one in a crowded elevator or they might miss their floor. Men should permit women to step on and off elevators first, if possible.

## Visiting in a Hospital:

Should be short and, if possible, nothing said or done to upset the patient. The visitor should never sit on the bed, knock or kick it. He should sit on a chair within comfortable eye range of the patient. It is incorrect to smoke or even ask if it is permissible. The conversation should be kept on a cheerful level, away from the subject of illness, and it is in poor taste to ask personal questions of the patients or enquire too closely about the illness. If a 'No Visitors' sign is on the door of a private patient's room it should be respected by all. If the door to a sick room is closed, no one should enter without knocking.

## How to Sit:

Good posture, whether sitting or standing, makes a man look important and gives a woman glamor and poise. Lounging or sprawling in a chair in any public place should be avoided. A man sits straight with legs crossed.

A woman may sit with crossed knees if it is done gracefully, with the skirt in place and the feet pointed straight forward: otherwise when sitting in a chair she should keep the knees together, or one foot

slightly behind the other, heel-to-instep. In a restaurant or dining any place a person should never put an arm over the back of the seat.

To sit down: A woman places the feet together with one slightly ahead of the other (toes of one opposite instep of other). The toes should point straight

ahead from the body. This gives balance and enables her to sit down with grace and without placing her hands on the seat, chair or arms. She places her feet in this same position — together and pointing straight forward but with one opposite instep of other — to give balance when rising from her chair.

## THE QUESTION BOX

**Is it a sin against the law of God to support Cremation?**

The natural law of morality does not forbid it, nor has God directly given a positive law in the matter. It is a disciplinary law of the Catholic Church and, a very grave one. The Church could suspend the law, and permit Cremation in certain circumstances, as in the case of an epidemic or in war time. But normally she insists upon retaining the law, and all Catholics are obliged to observe it. The Church speaks with the authority of God, and it is God Who forbids Cremation through His Church. Any Catholic who would violate the will of the Church in this matter would, by the very fact, be violating the will of God.

**When did the practise of Friday abstinence from meat begin?**

In the very earliest ages of the Church. The practise is mentioned in the Didache or Doctrine of the Twelve Apostles, a booklet written by one of the immediate followers of the Apostles in the year 90.

**Why pray to Mary at all?**

Because God willed that we should do so, and because such prayers to her are of the utmost value. God often wills to give certain favors only on condition that we go to some secondary agent. Sodom was to be

spared through the intercession of Abraham; Naaman, the leper, was to be cured only through the waters of the Jordan. Now Mary is, and must ever remain, the Mother of Christ. She still has a mother's rights and privileges, and is able to obtain for us many graces. But let us view things reasonably. If I desire to pray, I can certainly pray to God directly. Yet, would you blame me if, at times, I were to ask my own earthly mother to pray for me also? Such a request is really a prayer to her that she may intercede for me with God. Certainly, if I met my mother of Christ on earth, I would ask her to pray for men, and she would do so, and in her more perfect state with Christ in heaven she is not less able to help me.

**God loves you more than Mary loves you!**

That is so. But He loves Mary more than He loves me. And as she is more pleasing to God than I am, He will be more ready to grant her requests.

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**PLEASE RENEW  
YOUR  
SUBSCRIPTIONS  
NOW!**

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# The Congress and I

By Phyllis Stattin  
Dominion Recording Secretary

This is Congress Week for the Ukrainian Catholic people who are celebrating their 50th Anniversary of freedom to practice their religion in this wonderful country of Canada.

I, being on the Dominion Executive, thought it proper to try my best to attend all the activities that I possibly could. In fact, I tried so earnestly that without realizing it I had attended the Holy Sacrifice of the Mass twice on Saturday. The Holy Father granted 400 days indulgence for participation during the Congress, some of which I hope I received.

Certainly our people made history for our Church, Canada and the world. Representatives of the Church arrived in robes resplendent from Italy, France, Yugoslavia, Australia and the United States and so many other places that it would take a whole page just to list them. Also attending were many Latin Rite dignitaries.

To give just a brief idea of the activities I attended, here are a few highlights:

Friday, June 29 at 7:30 p.m. — Pontifical Moleben was celebrated in St. John's Park with many Church and civic dignitaries present, including approximately 500 worshippers. A beautiful circular altar was constructed on a stand with pews for the church officials arranged around the altar. This arrangement allowed the worshippers full view of the service and the officiating celebrants. I might add that St. John's Park was the centre for a number of the outdoor services planned.

This Moleben was actually the beginning of the layman's participation in the congress. The speaker for Moleben was the

Most Rev. Archbishop Shmon-diuk, was also received the pledge of allegiance from the Ukrainian Catholic Brotherhood and all laity.

Saturday, June 30 at 9:30 a.m. and every morning, Pontifical Low Mass was celebrated in every large parish by one of the visiting Archbishops. The Mass I attended was at St. Andrew's parish where the Most Rev. Bishop Bukatko of Yugoslavia officiated. After Mass and into the afternoon I attended the Manitoba Diocesan UCY Rally which took place at St. Vladimir and Olga Cathedral hall. The report of this Rally will be written by the Press Agent for Manitoba, so I need not dwell on it.

Saturday evening was spent in St. John's Park for Pontifical Low Mass with the sermon delivered by Most Rev. Bishop Borecky of Toronto. Most Rev. Bishop Borecky accepted the pledge of allegiance made by the Ukrainian Catholic Women. About 2,000 people were in attendance.

Sunday morning, commencing at 9:00 a.m., was Pontifical High Mass celebrated in St. John's Park. This was the largest showing of people of the Congress, with 10,000 Ukrainian Catholics gathered in one place. Sermons were given by Most Rev. S. Baggio, Apostolic Delegate to Canada and Most Rev. Archbishop Senyshyn, Metropolitan of Philadelphia. At this Mass the whole congregation pledged allegiance to God and our Church.

The Winnipeg Civic Auditorium was the scene of the evening program where a large crowd gathered to hear a concert of Ukrainian Sacred Music. At this concert short addresses were given by Most Rev. S. Bag-

gio, Most Rev. Bishop Borecky of Toronto and our Metropolitan, His Grace M. Hermaniuk, who spoke in Ukrainian, English and French.

There is one point which all speakers at the activities emphasized, and which is the reason I left it to the last. They all stressed that we should be proud to be Ukrainian Catholics who have a rite which is unique and which is being recognized all over the world. Secondly, that we should be so grateful that we are allowed to practise our religion freely in a free country such as Canada where we are not suppressed by Russian rulers. And thirdly, and most im-

portant of all, was PRAYER. Pray constantly so that our people behind the Iron Curtain, who are thirsty to practise their religion, may some day soon be worshippers of God.

These last three points I will never forget, for they reached my heart; my personal pledge will be that I will:

Be proud of my Ukrainian Rite;

Be thankful I live in a free country;

Be mindful of my people behind the Iron Curtain although I am not related to them. I will pray diligently for them until they are free as I am free.

Will this be your pledge too?

### IS THERE A NEED OF MARRIAGE LECTURES IN YOUR PARISH

In an age when everybody stresses the need of an education for a successful career it appears somewhat odd that the need of marriage lectures prior to all marriages is not stressed and made available to all. In fact, it would even make sense if they were compulsory. The career we study for will only last till we retire, but there is no retirement period for married life. After all, a lawyer, engineer or doctor has to put his years of education in before he can obtain his degree. Is not marriage as important or even more so; will you not have the responsibility of making a home and bringing up children?

We live in a fast moving world in which there is an increased trend of divorce and broken homes. Marriage is beginning to mean only what kind of a gown the bride will wear and where they will go on their honeymoon. These are only secondary in importance since the preparation of marriage entails many other aspects. If the couple were able to spend at least eight evenings in a group receiving instructions, it is certain that they would have more of a chance at a better marriage.

The point is how many parishes have these courses available to their members who are entering the sacrament of matrimony? They can't attend a marriage course if it is not made available to them. These would take time in planning and carrying them out, but wouldn't it be better than later in the future coping with more broken homes in the parish? These courses could be conducted twice a year or even only once depending on the number of marriages within the parish.

How about your UCY club having a discussion period on marriage courses and arriving at some plans? Ask your spiritual director to suggest what your club could do to help organize one. Maybe you could assist in getting speakers or help advertising the course when it is going to take place.

If you have marriage courses offered in your parish, why not write in and tell us how they are doing and perhaps this could be of aid to other parishes.

Come on youth, let's get those marriage courses organized —